VOLUME 2, NUMBER 7
:: July, 1926 ::

VIA S. NICOLA DA TOLENTINO, 8, ROME (30), ITALY

ACIES ORDINATA



THE DIRECTOR'S MONTHLY REVIEW
ISSUED BY THE
:: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

***The next number of* " Acies Ordinata „ *will be that of* October.**

Sodalities for Priests

We must confess that we approach this subject with some trepidation when we reflect on the large number of Ours who oppose the Sodality for lay people and think it unfit for our times. What will such persons say of Sodalities for Priests?

Those Sodalities certainly present difficulties, and their advisability is much disputed. For instance, it is said that it is unjust to offend priests by judging that some of them are fit to enter the Sodality, whereas others are not; where a man has been judged worthy of the priesthood by the Church, who will dare to say that he is unworthy of the Sodality? If some priests are allowed to be Sodalists and others are not, a hateful division of priests into two classes is immediately created. Finally, it is said that the priests finds in the Mass, the Breviary etc. all the helps for the spiritual life which the Sodality can furnish. Why therefore urge on priests a society perhaps quite at variance with the priestly state of life, when the advantages aimed at can be obtained otherwise?

However these objections can easily be answered. Recourse may be had to the *history* of the Sodalities, which from the earliest times flourished exceedingly among priests, and even included Bishops and Apostolic Nuncios. Then another answer is found in the very *idea and nature* of the Sodality, which, since it is nothing else but a society of persons moved by love for Mary, who cultivate a special holiness and apostolic zeal, is especially fitting for priests. Indeed who has greater need than the priest of incitements to holiness and apostolic zeal which come from the common inspiration and association of many persons who tend to the same end? Who is more properly employed in loving and serving the Blessed Virgin Mary than the priest? (1) Should not the priest be more conspicuous than the rest in all good works? Is not the priest often in danger, lest when he has preached to others, he himself should become a castaway, or should at least fall off in spiritual fervor? A very fitting remedy for these evils is the Priests' Sodality. And hence it is strong today in many places. In Austria, Germany and Switzerland there are 90 Priests Sodalities, and there are whole dioceses where almost all the priests belong to the Sodality of Our Lady for the diocesan clergy. (See *Praesideskorrespondenz*, Innsbruck, 1926, p. 167).

It is easy to understand that Priests' Sodalities differ in many particular from other Sodalities of Our Lady. Regard is always had for the special character of the priesthood. Hence they have their special rules, prescribing certain good works, and leaving liberty as regards other matters. Meetings, in the country especially, are often held only monthly. The purpose of the meeting is some ascetical and apostolic exercise, an introductory exhortation, then a lecture by one of the Sodalists on some point of doctrine or practice with special reference to the apostolate, followed by discussion. Admission is generally made quite simply after a short probation, being preceded by a promise to keep as far as possible, the " special rules " of the Sodality. These rules generally prescribe:

(1) Cf. " The Young Priest " by Card. Vaughan, c. II, " The Mother of the Priest ".

1. Daily meditation for a half hour at least.

2. Pious celebration of Holy Mass every day, with a not too short thanksgiving.

3. A short reading every day from the Sacred Scriptures or some pious book.

4. Daily examination of conscience.

5. Recital of divine office, "digne, attente et devote", as far as possible, and keeping to the liturgical time where circumstances permit.

6. Confession every week or at least every two weeks.

6. Yearly retreat.

Ordinarily the Priests' Sodality is instituted either in each city of considerable size, or in each diocese. In the latter case, meetings of the whole body take place only once or twice a year; whereas the Sodalists of different districts, have separate meetings of their own under the presidency of one of the Consultors. The great point, made by many Directors, is that these brotherly meetings of Priests should be an exercise of charity and should accustom the Sodalists to act in a thoroughly priestly and Marian manner when they meet each other in friendly intercourse. A useful feature of these meetings moreover are consultations on cooperation in averting evils from the faithful and promoting religious life among them. Frequent use is made of the practice, common in novitiates, of admonishing each other in a friendly way of defects. At the yearly or semi-yearly meetings of the Sodalities, priests of extraordinary authority, such for example, as a Professor of Theology, are invited to explain questions of great importance. Many theological questions arise from time to time, e. g. regarding the Scriptures, which are practically unknown to priests who are long out of their studies.

Certainly all priests, who are members of such Sodalities, have high praise for this institution, — which is a good indication that there really is force and value in it. Opposition to it is usually due to ignorance.

Objections Solved.

It is not difficult in our opinion, to refute the objections usually brought against Priests' Sodalities.

1. "*The Sodality fosters divisions among priests*." Not any more so than any pious union. Who ever attacked those unions on this score?

2. "*To make a distinction between the more fervent and the less fervent among Priests is odious.*" But no one claims that Sodalist Priests are "better" or consider themselves better than the rest. That a priest is a Sodalist simply means that he makes use of the ways and means peculiar to the Sodality for devotion to Mary and for increasing holiness and zeal in himself. Now no one can justly raise any objection against men who unite for such an end.

3. "*A priest is a Sodalist* **eminenter.** *Why therefore should he be asked to become a Sodalist* **formaliter?**

I deny the antecedent. Certainly the priesthood is a greater thing than the Sodality. But besides having the "character" of Orders, the priest must needs work much in order not to grow tepid.

4. "*The Sodality is a layman's affair.*" "*Only*", no; "*also*", yes.

5. "*It's against a priest dignity to undergo the probations, the watchfulness of the Director and of the Consultors and other things to which other Sodalists are submitted.*"

Regard should be had, of course, for the dignity of the priest; and the Director will not guide Priests as he does lay people. Many external practices. as has been said, are toned down in Sodalities for priests and the Rules are specially adapted to their condition. Besides no priest whatever is obliged to join the Sodality. But if he freely chooses this way of sanctifying himself and others, why is it an unworthy thing to subject him to the discipline of the Sodality which he has freely chosen? If it is not beneath a priest to confess his faults, to obey superiors, confessors, and directors, and to deal with his brother priests in a fraternal spirit, why should it be beneath him to come to Sodality meetings, to pray with the rest, and advance in virtue and zeal as a consequence of their united action in the Sodality?

6. "*The Priest finds in great abundance all the help he needs for his soul in his sacerdotal obligations; why then require of him the peculiar exercises of the Sodality?*"

Sad to say, however, we all know by experience that a prompt and constant will to make use of those means of sanctification in often lacking. Hence the need of external helps for the good will and fervor of the Priest.

7. "*Priests are extremely busy, hence they will not come to meetings.*"

The more a man is occupied in the works of the apostolate, the more need he feels for certain places to recreate and refresh his soul. As a matter of fact, many contend that no time is left them for the exercises of piety which are practiced in the Sodality. Very well; nobody is tryng to force them to enter the Sodality. But certainly there will be men of note who will gladly come and who will accept thankfully, whatever the Director of the Sodality wil offer them to

refresh and strengthen their souls. And these men will certainly find many advantages in the Sodality.

8. "*Very holy priests were not Sodalists: hence the end desired can be attained in other ways.*"

Who will deny that? But the same thing is true of lay persons. There are lay Saints who were not Sodalists. But does it follow thence that a Sodality is not extremely useful in order to attain to sanctity? So if the Sodality is useful for lay-persons, it does not appear why it should be less useful for Priests.

What we have said concerning Sodalities for priests, is true also in its way of *Sodalities for theological students in Seminaries*. In many such seminaries Sodalities are thriving. Even in the old Society, such Sodalities were extremely well cared for; thus from the very first years of the German and Hungarian College in Rome the Sodality of Our Lady has flourished there. A very special advantage of such Sodalities is that the future priest can learn Sodality life and customs and so it will be easier for them later on to act as Directors.

OLD RULES OF COLOGNE SODALITY

A certain Father wrote out for us the very ancient Rules of the Sodality of Cologne, which Father Francis Coster of the College of Douay sent to Cologne in 1525. Cardinal Gropper approved them December 17, 1592, just as they had been approved by Bishop Francis Richardoto for the College of Douay. The rules are very brief, but they contain a great deal and exhibit the same spirit as our rules of modern times. We believe it would be pleasing to our readers to have these rules before them.

But it must be noted that this Sodality of Cologne was first destined for high school students and later for theologians.

1. This Sodality is instituted in honor of the Most Blessed Virgin Mary, so that students, who are peculiarly devout to the Most Holy Mother of God, and who venerate her may also experience particular help from her in their studies and in all their actions.

2. Nobody is admitted to it, unless he has first made the profession of faith formulated in the Council of Trent, and unless he has first joined the Confraternity of the Rosary at the convent of the Preachers (Dominicans) of which (Confraternity) we wish this Sodality to be a part.

3. All the members or associates shall confess every eighth day and shall communicate every month, and on the Feasts of Blessed Mary, that is on the Purification, Visitation, Assumption, Nativity and Conception. Besides on the Feasts of Easter, Ascension, Pentecost, the Sacrament (Corpus Christi), All Saints, and the Birth of Our Lord, unless there seem to the Confessor to be some impediment. Every day they will say the Rosary of the Blessed Virgin; besides on Sundays, and on the aforesaid greater Feasts, and on the Solemnities of the Blessed Virgin and on the feasts of the Apostles and the Nativity of John the Baptist, they shall read the Office of the Blessed Virgin except those who are obliged to recite the Divine Office. They shall also individually recite every day in the morning the "*Ave Maris Stella*" and in the evening, the Antiphon, "*Salve Regina*".

4. All the members, wherever they are, shall recite Matins and Lauds of the Office for the Dead for all the dead of the same Sodality, once a year.

5. All the members shall learn to serve Mass, the manner of confessing, communicating and praying, which they shall ask of the Prefect or of their Confessors.

6. They shall avoid the companionship of the wicked, oaths, lying and conversations which are low or immodest. But they shall preserve modesty and decency, as an example to others, and as becomes the devotees of the Blessed Virgin; and those who study shall be diligent in observing the rules of the College. If however any one should break the rules, he shall be cut off from the Sodality after the fourth warning. Therefore to the end that the Sodality may remain purer, let no one be easily admitted, unless he first has been tried and has given reason to hope that he will be constant, nor shall any one one be kept in it who has been found guilty of rather serious sin.

7. If any of the members happen to fall sick, all who are of the same Sodality, as long as he is ill, shall commend him to Christ and his Blessed Mother.

8. If any one departs this life, those who live in the same city or place, shall recite once for his soul Matins and Lauds of the Office for the Dead, and they shall be present at the Mass which shall be celebrated for him in the name of the Sodality, providing it be clear from the records that he had been received into the Sodality, had persevered in it and had lived as a Sodalist.

9. On every Sunday and on the great feasts of the Blessed Virgin, meetings of the members shall be held in which matters concerning the good of the Sodality and its members shall be treated, and in which the Prefects shall be chosen on determined days.

10. Members of the Sodality shall share in all the good deeds which are performed by the whole Sodality and in the indulgences both those which were conceded by the Most Reverend Apostolic Nuncio, or by any other person, and those which shall hereafter be granted by anyone; and they shall acquire that communication of goods and those indulgences, wherever they may go in the world, providing they observe what was said above in the third and fourth Rule about confession, communion and prayers, when not prevented by some legitimate impediment.

Letters to the Editor

Children's Sodalities

Dear Father Editor.

In your solution of the question of Children's Sodalities, in the April number, you suggest children under 15 should not be admitted, generally at least, and, even if admitted, should be given another name, e. g., the Angel Guardians.

Now in my humble opinion we would be making a great mistake in doing either, and doing a great injustice to children, and even to the idea of the Sodality.

The reasons given against admitting children seemed to me to be the work of a sort of a Devil's Advocate rather than that of a convinced mind.

To put my reasons shortly: 1. Children, like their elders, have need of Mother Mary and from their earliest years of reason, especially in these days of blatant paganism; how *better* instill this devotion than by means of the Sodality? 2. To say children cannot appreciate or realize the Sodality is surely doing them a wrong. They can do so according to their capacity, which is a very living thing, as I can say from a good experience, and they should no more be excluded from the Sodality than from Holy Communion. "Suffer the little children to come unto Me and forbid them not" says the Immaculate Mother as ardently as does Her Divine Son. What could do this so efficaciously as the Sodality well and wisely worked?

3. If there are people who avoid the Sodality because, as they say, "*there are so many women and girls in it*" and thus to admit children would be making matters still worse, the simple answer to that seems to me to be just this: thank God there are, and let us not run the risk of reducing their number by keeping the children out; and if the men are not at least as numerous *so much the worse for the men OR the directors*; the reason thereof will certainly not be number of women and children.

I cannot see why, if children are admitted, they should not be called Sodalists. By all means let their secondary patrons and leaders be Our Lady's Holy Angels or the Guardian Angels, nothing would be more appropriate. If this were the universal practice I think it would create a good esprit de corps as well as instill deep devotion to the Holy Angels.

I can't help thinking we greatly underrate the lambs of the flock both with regard to their intelligence as well as to their power of devotion. See their beautiful response to the Apostolate of the Holy Childhood.' Not rarely we hear of wondrous zeal and grace in very small children. Surely the Sodality would help to increase their number very much! Today more than ever the Heavenly Mother yearns to gather all under her blue mantle and the Sodality properly worked would do this efficaciously.

Let us least of all keep the little ones out

Sodalist S. J.

Editor's Note. This letter, evidently written by a great friend of the little children who knows them well, has been answered sufficiently we believe in the April number of "*Acies Ordinata*" and in notes appended to the three letters printed in our June number. As will be seen in all our answers, we believe that it is fundamentally necessary that the Candidate for the Sodality should have a *clear idea* of what it is to *join a society for life.* He should also be developed enough intellectually to *take part seriously in simple deliberations* over some phase of apostolic work for others. And lastly, regard should be had to *the prejudice*, unreasonable though it be, which *dissuades adults from belonging to societies open to children*, and hence the advisability of using some other name than Sodalist while children remain under 14 years of age.

The question of Children's Sodalities is a very delicate and debatable one, and our readers are free to follow the opinion which seems the more probable to them, unless and until authority definitely intervenes.

As for our own opinion, it will be seen that we do not require a *fixed age*, but rather a *certain degree of intelligence* for admission. De facto, we think it will be found in the city child of ten years, but if in certain countries or in particular children, it is found at an earlier age, we do not oppose the child's admission. As for the piety of very small children and the development of devotion to Our Lady in them, we are persuaded that, outside of the Sodality, there is a wealth of ways in which this devotion can be cultivated; indeed the privilege of entering into the Sodality might well be held out to them as one of the prizes to be looked forward to for faithful service rendered to Our Lady in their earliest years.

Fordham University, New York, N. Y.

June 14, 1926.

Dear Father Editor,

In reply to your letters of May the tenth asking about our Sodality at Fordham, and inquiring about some "*of the good work done for others by the Sodality*," I would like to call your attention to

The May Devotions at Fordham,

which are altogether under the direction of the Sodality

From a pulpit erected before the statue of our Blessed Mother, which stands in the quadrangle, one of the Seniors or Juniors delivers an address on some Marian subject to the assembled students of the College Department. As there are more than a thousand students we, have as you see, a fair sized congregation. There were 19 addresses last May. This custom, started 37 years ago, never grows old. Those who are asked to speak, regard it as a privilege and an honor.

The influence for good consists in this — every student at Fordham, be he Catholic or non-Catholic, sees and hears how we Sodalists feel towards Mary. The respect and devotion show by all impresses every one, and the result is a stronger, a deeper devotion to Mary, and at the same time a better knowledge of Mary, for the students prepare their sermons very carefully and deliver them with force and unction. This form of honoring Mary has so impressed others that it has been introduced into many other schools in this part of the world.

Yours most sincerely,

Francis D. O'Loughlin, S. J.

PRACTICAL QUESTIONS

Some of Ours speak as though the **recitation of the Office** *is an essential of the Sodality.* In most cases, judging by my experience from boyhood, the Office forms the chief and, in some instances, the sole exercise of Sodality meetings. I believe that this practice is in great part responsible for poor attendance and lack of interest at meetings; this is particularly true with regard to men.

If we must keep the Office, let us have a translation in real English, with words and phrases which people sometimes use. What does " He elected her and pre-elected her " mean to the man who votes and reads about politicians? *How can we make the Office interesting and profitable to mind and heart?* What are the best books explaining the mystical (and often mysterious) references? Most of us, if we had the time and the erudite volumes could get the matter up. But I, for one, would prefer something predigested.

A Missionary in the tropics.

Answer. Rule 6 of the Common Rules provides: " The *regular* exercises of these *meetings* are *usually as follows:*

**** Singing of Matins or Vespers of the Little Office of Our Lady, according as the meeting occurs in the morning or the evening. The recitation or singing of some other Office of Our Lady may be substituted. "

Being designated as a *usual* exercise, the Office is certainly something which can be dispensed with from time to time. Hence it is not strictly essential. The rule indicates that substitute Offices may be used, and thus many Sodalities recite the Little Office of the Immaculate Conception. As it consists of hymns and prayers, it is easier to understand than the psalms and antiphons of the Little Office.

(N. B. *Mgr. Jos. Rainer*, has a series of conferences on it, for sale by Herder, St. Louis, Mo., U. S.) Certainly a translation of the latter into English which would be modern and dignified at the same time, would help to understanding and devotion.

Good as it might be however, there would still remain much matter requiring explanation. These difficulties though do not seem a good reason for discontinuing the office, but rather point to the advisability of explaining the obscure passages of the psalms and of pointing out the value of the psalms as a form of prayer. Good explanations will be found in Father Ethelred Taunton's Commentary on the Little Office of the B. V. M., which can still be bought from B. Herder, St. Louis, Mo. As the number of the psalms involved is quite small, no one need be terrified by the prospect of explaining them.

The habit of singing the Office accustoms the Sodalists to the Church's music, and we believe that English words can be sung to the different melodies of the psalms. We have heard the Gospel chanted in English by priests of the Greek rite using Greek gospel-music; the result was very pleasing. To promote a love for **the liturgy** is an aim very worthy of the Sodality. If pains be taken to *vary* the psalm melodies employed, instead of sticking to an Office-of-the-Dead strain on all feasts high and low, there is great probability that this devotion will become very dear to those who were little inclined to it before.

" Do you think that the American boy *we ordinarily wish to admit into the Sodality can find outlet for his energy only in athletics, etc., and cannot be made to take* interest in the Sectional works *most proper to the Sodality, v. g., giving lectures, teaching catechism, academical work even, provided there is an enthusiastic and capable Director to direct him?*

Answer: If the *great good to be done* through these various activities is faithfully and strikingly put before this type of boy and if he be given convincing proof that this work is *fit for him* and not mere women's work, he will probably go in for it. The Sodality on these lines will not be numerous comparatively, but it will be a real force for good. And we feel this is true also for the boys of *other nations.*

If you have an uneasy feeling that the above may be only a wild guess or at most Roman *theory*, try the following **facts:**

Students of *Loyola University, Chicago, Ill.* gave illustrated *lectures* on St. Joan of Arc. At *Fordham*, New York, 19 students this year addressed fellow-students on the titles of the Litanies; you will remember other colleges where they do the same. The *Fordham* boys have been doing it 37 years — which gives some hope for the future. The *John Carroll University* men are volunteering to teach Catechism; rumor says those of *Fordham* have been doing so for some time. *Boston College* men have been lecturing to poor boys. *Los Angeles* College students are starting a St. Vincent de Paul Conference.

Wimbledon College men (England) have a flourishing Conference of St. Vincent de Paul, and they run a club for poor boys. Both *Wimbledon* and Stonyhurst college-men sacrifice recreations to deliver apologetic talks, and answer objections propounded by fellow-students on the spot — when they have gone through that mill of snubs, satire, humiliations and I know not what, they go to London or Liverpool, climb up on a pulpit in a public square to speak on the apologetic subject for which they have been approved by the examining board of the *Catholic Evidence Guild.* Atheists heckle them; Catholics obstruct them, well-meaningly of course; they sweat blood or are chilled through with the apathy of the public.

Last vacation, 96 Filipinos from the *Ateneo de Manila* taught catechism to 5,005 children in 63 different places; people called them " *teacher's pet* ", " *padres*", "*sacristans*", things which they hate like poison. But they persevered.

Now these are the type of boy " *we ordinarily wish to admit.* "

Some others whom we would like to admit, do not wish to join. Very well. There are *other good Catho-*

lic societies which demand less in the way of Piety and Action than the Sodality. Let us get them into those organizations. Later on, if our Sodalities give good results, some of those boys will ask to come in.

Public Rejection of Applications. *As a High School Sodality Director, I have about 75 written applications for membership in the Sodality. The conduct of some of these applicants has lately been quite unsatisfactory. I am tempted to reject their applications* publicly. *What would you advise?*

Answer. If their conduct were well known to the majority of or even to a good part of the Candidates, I see no difficulty in your stating plainly but with great charity, what has been objectionable in their conduct, and in showing quite dispassionately its incompatibility with the character of a Candidate for the Sodality, and much more so for that of a Sodalist of Our Lady. Dangerous and absolutely sinful conduct is painted by its advocates and apologists today in such a manner, that it is easy for many young men, even of good Catholic families, to be carried away, and a calm, reasoned exposition of the folly and wickedness involved in their actions may be the occasion of their solid conversion.

But even if it be necessary to reject these applications, I should still shrink from rejecting them *publicly.* Such a rejection is usually regarded as a permanent blot on reputation and only the gravest of reasons can justify it; and even when such reasons are present, still moderation, private rejection, or even the request to withdraw one's application is advisable. And this is true with far greater reason when treating with the young.

" Is there any way in which people can share in the **privileges of the Sodality without belonging** to any branch? I am constantly receiving letters from people who are living in isolated places where there is no Sodality, and no chance of establishing one, asking if they can be enrolled, I have always answered a regretful " No, " but should be very much relieved if I found that there was any way in which I could give a different reply. "

Answer. It is within the *absolute power* of any Director to admit such persons to membership. *Practically*, we believe it is done only in the case of great benefactors to the particular Sodality. We do not favor this, however, because the Sodality is a *social* organization intended to pray and work *in common.*

If it be *the indulgences* which are wanted, we should advise joining other confraternities of Our Lady, saying of the prayers prescribed to gain the indulgences of the Five Scapulars, the Living Rosary, etc.

However, if your correspondents are really *enthusiastic for the Sodality*, you might suggest that they go to their pastor and offer to drum up candidates for a Sodality. A Sodality thus founded by apostolic action is very likely to distinguish itself in the apostolate among non-Sodalists.

Again, if they have **no resident pastor,** still they might organize a Sodality, the visiting priest to be the Director and give them a talk when he could, while the Sodalists should themselves hold weekly meetings, the Prefect and other officers reading a portion of the Rules, an apposite chapter from a book explaining the Rules, etc.

In such places there is often a great *field for zeal.*

In out of the way places of Australia, Africa, the South and West of the United States, there are many families of nominal Catholics who would be glad to have Sodalists teach them the fundamentals of the Faith. Some months ago, we published an account of some girls in Ireland, who conducted their own meetings in a country-parish, when the roads were too dangerous for them to go to Sodality meetings in town. If the gentlemen from Moscow can establish their " *red* " " cells " everywhere, what's to stop us having our " blue " cells wherever full Sodality life is difficult.

" What is **the binding force of the Rules** of Jesuit Sodalities?

Answer: According to the 32d of the Common Rules, " the Rules of the Sodality do not of themselves bind under pain of either mortal or venial sin, but *they leave in each matter that degree of obligation which exists by Divine or ecclesiastical law.*

Nevertheless, while not binding Sodalists or Directors under pain of sin, sin can sometimes be committed in disregarding the Rules, just as it is possible to sin by disobeying the rules of a religious order which do not bind under pain of sin. (See a discussion on the latter point in Prop. 40 of Father Reverseaux's Introduction to Fr. Suarez' Treatise on the Society). E. g., you disobey Rule 35 by deliberately going to an immoral play without just excuse. You sin, not because of Rule 35 but because of the *law of God.*

When one considers that the Rules proceed *from the Supreme Pontiff* through Our Very Rev. Fr. General, who was empowered by the Pope to make them, it is evident that they cannot be lightly disregarded. Moreover as they *are necessary means* for securing the continuance and fruitful work of the Sodality, it is evident that Directors and Officers are morally responsible for neglect to put them in operation. Again, rule differs from rule. Some evidently prescribe a particular thing to be done; some merely " recommend " a practice, when it is clear that a prescription is intended; in still other rules, one can see that only *a counsel* is given. There is a consequent difference in the amount of evil done in disregarding without due cause these various Rules.

We should be glad to have the opinion of students of canon law and moral theology on this subject, to see if a more definite answer to the question can be given. Naturally the responsibility of Directors and Officers of an apostolic organization with such opportunities of doing good as the Sodality has, while very great is still incapable of anything like mathematical determination.

Are Sectional Activities essential to a Sodality, *so that without them you have no Sodality?*

Answer. They are not essential in this strict sense. Let the Sodality be *erected;* in then fully exists. Let it be *aggregated* and its members can then gain the Indulgences granted by the Popes to the Prima Primaria. No. 42 of the Common Rules says that it is " *in keeping with the spirit* of the Sodality *** to establish particular Sections " and again " it is *very desirable* that all the Sodalists should take an active part in some one of the Sections. "

Rule 12 says that teaching catechism, visiting the sick in hospitals and visiting prisoners are the chief works of charity, and Rule 13 advises that " to do these works successfully, *it will be well, if* the *number* and *character* of the Sodalists permit, to form particular Sections. Rule 42 says " *it will be good where circumstances permit* ", to make obligatory the taking of an active part.

Can Jesuits gain the indulgences attached to *Sodality* meetings, when they attend the meetings of the **Academies for the study of the Sodality,** established in Jesuit houses of study?

Pope Benedict XIV granted Jesuits whether enrolled in the Sodality or not, the indulgences attached to the usual Sodality " *works of piety.*" Are the meetings of those academies which are all directed to the betterment and spread of the Sodality of Our Lady, such " works of piety "? It would seem that they are. Their subject matter is such; so is their form — they begin and end with prayer; moreover they are " under the direction of competent persons " and tend to give " correct views on questions connected with Catholic faith and morals " (Rule 14); they tend to stimulate the members and many others toward salvation and perfection under the aegis of Mary.

CHRONICLE

France. Now that we have resumed sending the " *Acies Ordinata* „ to France, after several months' intermission, we begin to receive letters expressing deep appreciation for the periodical. France, which was once most devoted to the Sodalities, but which had almost forgotten them owing to the political injustices to religion, is beginning in many places to show new fervor for the Sodalities. " We are beginning," wrote one of these French Fathers, " to discover the Sodality anew and to experience its benefits. There are still many though whose scruples need to be thrashed out. Many, especially in the Colleges, think that nothing is to be cultivated in the Sodality except piety, and as they see that piety is not enough, they look everywhere for new forms of juvenile organization."

Barcelona, Spain. The year-book of the famous Barcelona Sodality came out a short time ago. It is a very business like book of 156 pages neatly but closely printed — just like a college catalogue. The names are given of ordinary, absent and honorary Sodalists and candidates. The ordinary Sodalists are enumerated in three classes according to their diligence in attending the meetings. In the first class are 614, in the second, 135, and in the 3d, 200. To these 949 ordinary Sodalists are added 50 candidates, 487 supernumeraries and 735 honorary members. This last class besides includes the married men. There is a grand total of 2,221 members.

The second part of the book gives a list of the good works which are carried on in part by the Sections and in part by the Academies. There are six Sections for piety, 5 Sections for Charity, and 7 Sections for propaganda and Social work. There are 5 " Academies ". Each Section and Academy has its own president. Finally there are certain works external to the Sodality but in which the Sodality as a body takes part such as the Propagation of the Faith, nocturnal adoration, the center of St. Peter the Apostle.

Certainly the Young Men's Sodality of Barcelona is a splendid model and an eloquent proof of the value and power for good innate in the Sodality when properly directed.

Bilbao, Spain. What was said of the Barcelona Sodality may also be said of the Sodality of Bilbao, which just about the same time published a similar list of its Sodalists (about 700). The *Catechism-Teaching* Section has 6 groups; the *St. Vincent de Paul* Section has 3; the *Mission* Section 14; etc. To promote the celebration of the second centenary of St. Aloysius the Sodality issued a very interesting pamphlet of 32 pages on " *The True St. Aloysius Gonzaga.*"

Madrid, Spain. *Young men assert their faith in public procession.* A very unusual spectacle for Madrid was that of 2,000 young men marching in ranks through the streets to visit the four churches designated for gaining the jubilee indulgence. Six abreast, hatless, and rosary in hand, they sang and prayed alternately. No priest or teacher marched with them, as they wished to show to all that this religious demonstration was made on their own motion. Many policemen and civic guards also walked in the procession and took part in the hymns and prayers. Naturally many of the men on the side lines were edified while the indifferent and anti-religious were subdued at the sight of so many young men making open profession of their religion. The procession was due to the Catholic Youth Association, but the impulse is said to have come in great part from the Sodality of Our Lady which has St. Aloysius as secondary patron (the Luises).

Acireale, Italy. The 40 members of the Married Women's Sodality of this Sicilian city are very fervent. Almost all are daily Communicants. Last April they held *a lottery for the Missions* which brought in 8,200 lire, (328 Dollars), and was devoted to the Bengal Mission of the Sicilian province of the Society.

Cologne, Germany. The Men's Sodality which is now rounding out the 35th year of its existence, is to hold a Congress on the 10th and 11th of October of this year. Speakers will develop the theme: *How should the Sodality follow out the counsels upon* **Catholic Action,** given by the reigning Pontiff, Pius XI. H. E. Cardinal

Schulte will preach. Besides the public devotions and other solemn manifestations, the Directors and Prefects of Men's Sodalities in that region will hold a two-day Congress.

Nowy Sacz, Poland. Jubilee procession. On the 2d of May, our local Sodalities held a procession to gain the jubilee indulgence. On leaving our Church, the leader who carried the cross, was the Prefect of the Gentlemen's Sodality, a lawyer and for many years mayor of the City; at his side was the Superitendent of the Boys' High School and the senior judge of the public court. On leaving the next church, the leaders were the Prefect and the Assistants of the Citizens Sodality; the lead was taken later by the prefect of the Young Workingmen's Sodality and lastly by the Prefect of the Railroad Men's Sodality. After the 500 men Sodalists, came the women's Sodalities of the schools, of seamstresses, of wives of railroad men, schoolteachers and married women. Then our Brothers, Scholastics, Fathers and Rev. Father Provincial. After them the City Council, then the members of the different men's Sodalities named above. The procession was closed by the associates of the Apostleship of Prayer and the Maids of St. Zita. A large mass of the people followed without any special organization. The example of the Sodality has stirred many to gain the indulgences and many associations of men and women have organized special processions not only in this city, but in others as well.

Holland. Sodalities aid Missions. Some years ago the Sodality magazine of Holland ("*Omhoog*" i. e. "Hail Mary") invited the various Sodalities to help Catholic missions, by instituting Mission Sections, and by forming burses for the education of native priests.

The appeal was not made in vain; many Mission Sections were started and some burses were formed. In Maastricht alone, 7 Sodalities keep up 8 burses; one Sodality collected 5,000 florins to help the St. Canisius School in Klatten, Java.

Valkenburg. The Philosophers' Sodality Academy. About 70 out of 100 philosophers were present at meetings, which were held once a month except in examination time. At each session, two of the brethren read twenty-minute papers on an important Sodality subject, which were then briefly discussed.

In the last two years, the matter touched on included

1. *the Relations of the Society with Sodality* (rights over it, esteem for it.)
2. *The Titles of the Common Rules* (e. g. the Sodalist's ideal, admission, exclusion).
3. *Devotion to Mary in the Sodalities* (Immaculate, Mediatrix).
4. *Points of Sodality History.*

Experienced Directors addressed the men. Some of the brethren went deeper into Sodality matters in their "*Marian Colloquies*".

They also began to write brief articles for Sodality magazines; "*Die Fahne Mariens*" took many of them.

Thus in the midst of philosophical speculation, Ours learn to know the spirit, the rules and the history of the Sodality and become filled with apostolic fervor to communicate to others what they have learned.

Fr. H. Huthmacher, S. J.
Prefect of the Philosophers' Sodality Academy.

Professional students, men and women, work as lay Apostles in France. 7,000 Catholic men and women, students in the Professional Schools of France, are organized into 197 groups, called "Equipes Sociales," in order to work in the parishes for popular education by lectures, study circles, and professional courses. The men's groups number 40 in Paris and 52 in the provinces; whereas the women have 33 groups in Paris and 42 in the provinces — *ORI.*

If so many Catholic young people, men as well as women, engage and persevere in these charitable activities, there is every reason to believe that Sodality Directors can inspire their Sodalists with zeal for the apostolic labors to which their rules urge them. The natural character, education, social standing, etc., of these students and of very many Sodalists is the same. Hence every Sodality Director may reasonably hope to put some of his people into apostolic action, if he tactfully and perseveringly puts before them the great needs of unfortunate people, and the many ways in which other Catholics, and even non-Catholics, are laboring to satisfy those needs.

Valparaiso, Chile, Fourth National Assembly of Sodalities of Our Lady. Rev. Father Correa, Director of the Federation, reported more than 5,000 Sodalists and 116 Sodalities in Chile.

The Archbishop of Santiago wrote that the Superior Council of the Federated Sodalities had done so well in organizing the celebrations of the Eucharistic Day, and the Feast of Corpus Christi, that he wished them to continue to work with the Parish Priests for the National Eucharistic Day. Four other bishops made similar requests. 34 delegates were sent to the various provinces to speak in the local Eucharistic Assemblies.

ACKNOWLEDGMENTS

Rev. P. Stapleton, St. Aidan's College, Grahamstown, S. Africa., 85 lire.

Rectification

Blessed Robert Johnson a Martyr Sodalist, was represented as a Jesuit in "*Acies Ordinata*" for December, 1926, p. 93. He was not a Jesuit, but a student of the German College in Rome under the care of the Society. Mention is made of him in the 6th lesson of the office of Blessed Edmund Campion, S. J.

Editor: *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

Printed by the « Tip. Campitelli » V. Orazio Coclite, 50-A Roma